

BIBLE SOCIETY RECORD



MOROS OF THE DATU OR CHIEFTAIN CLASS
PHILIPPINE ISLANDS

(See page 36)



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The Bible and the Educator*

Josiah H. Penniman, LL.D., Litt.D., L.H.D.

Provost of the University of Pennsylvania and a Vice-President of the American Bible Society.



DR. PENNIMAN

THE midyear examinations are just over at the University of Pennsylvania. The papers have been marked, and the standings recorded in the office of the various deans. One of the most interesting things that I observed is the reaction, to their courses, of classes composed of students from almost every part of the world and from widely varying social and economic antecedents. These students differ also in their religious training, ranging all the way from those who have been trained conservatively in what is commonly called orthodox Christianity, to those who have been brought up in an atmosphere actually hostile to any religion. Protestants and Catholics, Jews and Gentiles, free-thinkers,—and an occasional self-termed atheist,—all attend lectures on the English Bible, and throughout the course ask intelligent questions, evidencing a sincere desire to know what the Bible is about and how it came into our possession.

In the recent examinations, one of the questions was, "How would you describe the Bible to an educated person who knew nothing about it, so that he would have, as a result of your answer, some conception of what the Bible really is and of the reason for its hold upon the minds and hearts of millions?" The lecturer in this particular class was greatly interested by a question propounded to him by several of the students who, after reading the question given above, wondered what it could mean. They said, "How can a man be regarded as educated, if he knows nothing about the Bible?" To this the lecturer replied, "Suppose the educated man were a Chinaman, whose mind had been highly developed, and whose memory had been filled with the knowledge of the culture of China. This individual might readily be highly educated, and yet might have no knowledge of the book that is called the Bible." The students seemed satisfied with this explanation of the examination question and proceeded to write answers that were intensely interesting.

The fact that this group of students could not think of a person as being educated unless he knew something of the Bible and its contents, shows how widespread such knowledge is and how essential a part it forms of our Western education. A knowledge of the Bible is presupposed on almost every page of the daily newspaper. Our poetry and prose contain innumerable references to it, or ideas derived directly or indirectly from it. A particular form of English expression characterizes the translations of the Bible with which we are most familiar, whether they be the Protestant versions or the Douay Bible translated by Roman Catholic scholars, or again the translation of the Hebrew Scriptures published by the Jewish Publication Society. The English of the translated Bible is a permanent part of our English style, and the thoughts of the Bible are a permanent part of the thinking of the Western world. The "educator"—by which I mean the man or woman who is either professionally or in an amateur way devoting his or her energies to the instruction of the ignorant—must almost of necessity regard the contents of the Bible as the basis of our ethics and of our religious views, even though these views be of the most general kind.

In no other literature will be found such deep and searching thoughts concerning the destiny of the human soul; or such inspiring visions of the possibilities of human life conducted in accordance with what are all but universally recognized as the proper relations between man and men. The Golden Rule, the Ten Commandments, the Lord's Prayer, the Twenty-third Psalm, are part of our fundamental thought. Granted a belief in a personal God who cares for the creatures that he has made, it would be difficult to suggest any other writing that approximates in sublimity the ideas and ideals of these passages from the Bible.

Men may differ, and do differ widely, in their interpretation of the meaning of various passages in the Bible; but, if there is the initial concept of a loving and all-wise God, the relations of man to God cannot be more profoundly, or at the same time more simply and directly, set forth in words.

*"A Book About the English Bible" is one of Dr. Penniman's books.

Shall We Give the Moros the Bible?

By the Rev. G. B. Cameron, Secretary, Philippine Islands

NOT long ago a W. C. T. U. worker began her address before a convention of governors of the Philippine provinces with the remark that this was the only place in the world where a man had to become a "Christian" to get a drink. Until very recently it appeared that one had to become a "Christian" to get a Bible. These two statements hinge on the policy of discriminating between what are known as "Christians" (Filipino lowlanders) and non-Christian tribes (the hill people who are pagans). In the extreme south the lowlanders are Mohammedans (Moros) and come under the "non-Christian" classification. Until very recently, some government officials adhered strictly to a policy of noninterference with the religion of the Mohammedans, and have discouraged, and at times frustrated, any attempt on the part of Protestant (or Catholic) missionaries or workers to teach the Mohammedans about Christianity.

Lately, however, the bars have been let down somewhat, although there is still the feeling that we have no right to try to change the religion of the Mohammedans. Whether or not missionaries should feel bound by such a policy, and whether or not the government has a right to endeavor to so limit missionary effort, raises many questions,—political and religious. However, a few courageous or, at least, bolder souls have been quietly carrying on among the Moros for some years, and lately three separate missions have openly undertaken evangelistic work in different sections of the Moro field, with encouraging results.

I first came in contact with the Moros in one of the coast towns and was very much struck

very little piratical work has been carried on since the American occupation. There are three different classes of Moros: the *Datu* class with the finery of dress, the *estudiante* class, and the *tao* class. I send some pictures. Having recently returned from a trip to Dansalan, Lanao, I can vouch for the dress as shown in the photograph of the couple (see cover picture—Ed.), and must say that the dress of even the taos as seen in the crowd at a market place is very colorful and romantic.

The Bible Society has always had an eye on the Moro field, but was helpless to do anything because no workers were available, nor was there any promise of follow-up teaching. Besides that, the Moros have been very much below the literate standard of the "Christian" Filipinos. Now, however, with the development of the Moro educational program, the whole situation is rapidly changing. Missionaries are clamoring for Moro Scriptures — in three dialects! We already had the Gospel of Luke in one dialect; but this section is asking for the other Gospels and the rest of the New Testament immediately, and eventually the whole Bible. The other two sections claim they absolutely need the Gospels in order to carry on their work. The mission in Sulu wants the Gospels and later the New Testament put in such a way as to reach the three



THE FIRST
LANAO MORO
CONVERT TO
CHRISTIANITY



A
CROWD
OF
MOROS
ON
A
MARKET
DAY,
DANSALAN,
LANAO

by their difference in dress and in carriage. They have a certain independent bearing that makes one admire them. The Moros are the traditional pirates of the Philippines, although

classes of Moros,—the older "datu" (chief-tain) group, the middle class dialect group, and the young people who have learned to read English (and their dialect) in the public

schools. This means a triglot, if one may call it that: a section on one side of the open pages in Arabic script (the sacred writing) for the datu class, and on the opposite page, in two sections, the same account in Romanized letters and in English. That is, the Arabic script takes up about twice as much space as the English; so, by using a normal bold type for the Romanized Moro dialect and a slightly smaller (bold) type for the English, this can be done.

Such demands, somewhat unexpected, com-

ing from three different sources at one time, have embarrassed us considerably. We are undertaking three much-needed revisions in the "Christian" dialects and have just finished a fourth, so that our platemaking budget has been and will be heavily taxed for some time to come, without these new translations. How to meet these additional needs is a serious question. Our friends interested in reaching the Mohammedans have alone the answer. We can only hope for a favorable reply.

The Bible House and the Blind

MANY of our donors are deeply interested in the work for the blind. A brief report on the service rendered from the Bible House, in New York, during 1930 is due.

A total of 4,142 embossed volumes of Scripture was distributed—the highest on record. The increasing use of Revised Braille is indicated by the fact that about 3,000 of these volumes were in that system; volumes in the Moon coming next—543; and those in New York Point being third—372; less than half a hundred having been distributed in each of the other three English systems in this country.

Of the large number circulated, a few over 1,000 were copies of the very popular small volume of Scripture Passages; the remaining 3,000 containing one or more whole books of the Bible. Remembering the large number of these bulky and embossed volumes which it takes to make a whole Bible, e.g., twenty in Braille, fifty-eight in Moon, the distribution was the equivalent of only 147 whole Bibles, all told. Nevertheless, the many volumes went to 835 individuals and 80 institutions devoted to the interests of the blind.

New and Smaller Bibles

During the year new plates were completed and from them editions issued of the whole Bible following the Authorized or King James Version in interpoint, and completing the whole Bible following the American Standard Revised Version, also in Braille interpoint. This means two things: the blind now have the same choice as those who see, in that they may have either the Authorized or the Revised Versions, and the interpoint form also makes possible the reduction in size, weight, and cost.

Twenty-five Cents a Volume

In view of this reduction in cost, and also in view of the hearty support, by donors, of the Society's work for the blind, action was taken at the February meeting of the Board of Managers authorizing the supply of these volumes at 25 cents each so long as funds are available, instead of the former special price of 50 cents

each. Thus a whole Braille Bible may now be purchased by or for a blind individual at the special price of \$5, as against its cost price of \$47; the whole New York Point Bible at \$2.75, as against its cost price of \$54.60; the Moon Bible at \$14.50, as against its cost price of \$223.60; Line Letter, American Braille and English Braille volumes being also sold at the special 25 cents-a-volume price.

Great as the difference is between the special and the cost prices, it will be realized that the greatly reduced special price to the blind is even yet considerably higher than is generally paid for ink-print Bibles. A fact reflecting

CARL ALLENSWORTH

Blind musician and radio entertainer, holding one of the twenty volumes of the Braille Bible supplied by the American Bible Society—his total religious library. He is urging his fellow Baptists to supply the blind with other religious literature also.



credit on the blind and their friends is that, in 1930, they paid the special 50 cents-a-volume price for practically 94 per cent of the regular embossed volumes of the Bible supplied by the Society. The receipts, however, at this special rate covered less than \$2,000 of the total cost of over \$12,000 which the Society spent on this phase of its work. The difference was largely met by the contributions of those who are friends of both the blind and the Bible.

In a few thousand copies of the February RECORD on page 30, the very last line, issues for November were printed as 483 volumes, but the error was discovered in time to have the bulk of the edition carry the correct figure 580,483 volumes.

Among the Sailors in the Southwest

"They that go down to the sea in ships, that do business in great waters."

By the Rev. J. J. Morgan, Secretary, Southwestern Agency

THE Gulf of Mexico forms the southern boundary of our Agency. On this coast line we boast of four deep-water harbors; namely, New Orleans, Galveston, Houston, and Corpus Christi. All of these are important gateways to Latin America, the Philippine Islands, and to many other parts of the world. During the past year particular emphasis was placed on Bible distribution in two of the ports mentioned,—New Orleans and Houston,—and herein lies this story.

New Orleans—Second Port of Foreign Commerce

Second only to New York is New Orleans in United States foreign commerce. The great Mississippi bears ships in and out from ninety ports along its banks; 3,000 vessels a year from all parts of the world leave rich cargoes,—grain, coal, cotton, and coffee; and they carry away rice, sugar, and other articles. In one month, 257 boats were recorded by the Dock Board, and the freight movement amounted to 303,000 tons. At the grain elevators alone 7,000 tons were handled. The capacity of grain elevators total 7,500,000 bushels; while cotton warehouses have a capacity of 461,000 bales. The annual import of banana bunches is 23,000,000. It is in the weight of cargoes of foreign countries that New Orleans is reckoned the second port in the United States.

Giving Scriptures to Seamen

But it is the merchant and the men employed to sail the ships and handle the cargoes, that attract the attention of the American Bible Society. These men in port who sail to the ends of the earth afford a rich opportunity for

Bible distribution. Our agent at New Orleans, Mr. G. A. Perkins, is ever alert to such opportunities, visiting the ships himself and distributing Gospel portions in many languages.

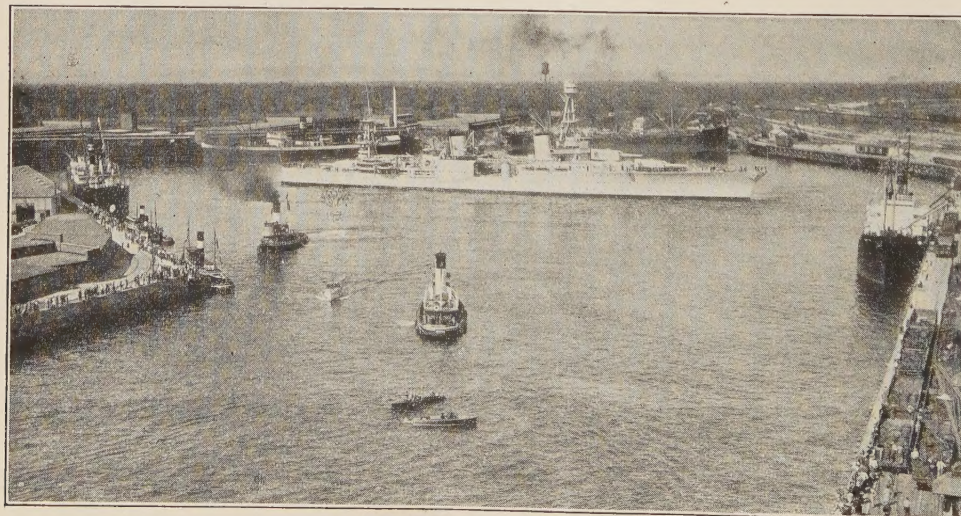
Valuable cooperation was rendered by students of the Baptist Bible Institute. These young ministers went in groups to visit the seamen and give them Gospels. Special mention should also be made of the Rev. L. R. Shelton, a local missionary, who, in three months, visited 180 ships and distributed in that time more than 6,000 Gospels in twenty-two different languages.



MR. PERKINS VISITING SHIPS

The Houston Port

During the week October 25-31 the city of Houston celebrated its tenth anniversary as a real port. In this decade it attained first place in the exportation of cotton, and fourth in foreign exports. The celebration began with a welcome of the cruiser Houston, one of Uncle Sam's latest defense ships of the 10,000-ton class, 600 feet in length, 64 feet beam, and



U. S. S. HOUSTON IN THE TURNING BASIN AT HOUSTON 25 MILES FROM GALVESTON BAY AND 50 MILES FROM THE GULF OF MEXICO

This "harbor," 50 miles inland from the ocean, is maintained by 25 miles of tidal channel in Galveston Bay and 25 miles of river or other natural channels straightened, deepened, and widened.

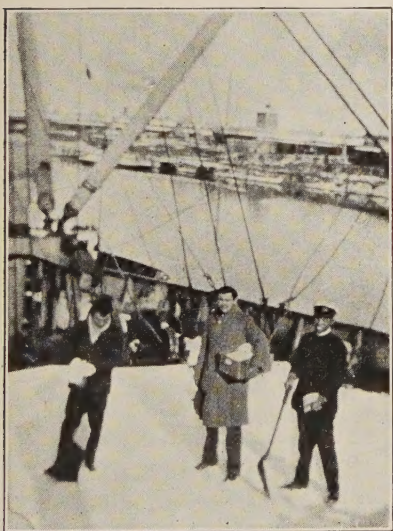
capable of a speed of 40 miles per hour. The importance of the event was elaborated by such notables as Ernest Lee Jahncke, Assistant Secretary of the Navy, Governor Moody of Texas, and United States Senators Tom Connally and Morris Sheppard.

The Bible Society Also Makes a Record

But there was one thing in the record of that decade which was not told by these orators; and that is that the Houston port had become a great center for Bible distribution. We do not have the figures for volumes distributed during the whole ten years, but we have a definite report from a volunteer, D. V. Wilson, which stirs one's enthusiasm for the American Bible Society and its workers.

15,105 Volumes of Scripture in 55 Languages

Mr. Wilson is not a paid representative of the Society. He is what we call a volunteer, a



D. V. WILSON
(center)
WITH
GOSPELS
ON A
JAPANESE
SHIP
SNOW
COVERING
THE
DECK—
IN TEXAS

Christian worker, who pays for his books and distributes them simply for the good he can do. His distribution during the past year reached a total of 15,105 volumes of Scripture in 55 languages. The marvel is not so much in the number of volumes distributed as in the number of languages. These books were not given at random for the sake of making a good report. Eagerly the men received and read the little volumes. They were hungry for literature in their own language, and through wise personal work many were led to pledge themselves to Jesus.

Mr. Wilson writes very interestingly about the manner in which he and his young man companion suddenly felt one night a divine call to reach seamen with the Word of God. We will let him tell how they put their plans into action. Note the early hour:

A Gospel Serves as a Pass

"About 6 a. m. we drove to the port, where ships of all nations lay tied to the wharf. At first it seemed impossible, almost folly, to try to board a ship; but we remembered how God said in his Book: 'Behold, I set before you an open door, and no man can shut it.' So with a box of Gospels we clambered up the gang-plank, walked bravely over to the watchman, handed him one of the little books, and walked on. Nothing happened! The simple Gospel had acted as a pass!

"Since that morning, we have distributed Gospels on more than 450 ships. Never once have we been refused admittance; for we carry not doctrinal literature, but the pure gospel. We have gone into million-dollar institutions,—such as Anderson Clayton Warehouse with its 100,000 bales of cotton, Carnegie Steel Yards, and the Manchester Terminal Corporation,—where it is impossible to gain admittance without a pass. Ambassadors of Christ! Hallelujah!

"The officials of the Bible Society at Dallas, headquarters for the Southwestern Agency, have shown a very great interest in our work, supplying us with the Scriptures at cost. The writer has never found any society that co-operates more heartily in missionary work, than does the American Bible Society."

But though a man work constantly, the vast influx of strangers at our gates can scarcely be provided. The great ships bring from beyond the seas cargoes of immeasurable value; but more precious than all are the lives they bring,—numberless men who might be touched with salvation by reading the gospel. This rich opportunity is ours. Oh, that we might more effectively grasp its daily changing power for good. Here is the chance to offer men Life for Death,—those men especially loved by our Saviour—men of the sea.

This Bit Is Also from the Southwest

COLPORTAGE work takes many forms. Our Agent at New Orleans tells us this story:

"As I was going to the shipyards this morning, some freight cars passed me, drawn by a switch engine. A man was sitting on top of the last car. I took a Gospel of Mark from my handbag and threw it on top of the car where the man was sitting. He got up, picked up the Gospel, went back to his perch, opened the book, began to read, and, as the train went on down the line, the last I saw of him he was reading the book. I watched him closely, thinking I would wave my hand when he looked back; but he never looked back.

His eyes were on the Book."

Universal Bible Sunday—1930

By George William Brown

THE extent of the observance of Universal Bible Sunday on December 7, 1930, far surpassed that of any preceding year. Our records show that churches of fifty-five denominations sent requests for material supplied free by the Society. The requests came from forty-seven percent more churches than in 1929. The accompanying table shows the development of the Society's Bible Sunday activities through the past three years:

	1930	1929	1928
Complete sets mailed.....	82,601	77,093	77,295
Responsive readings mailed,...	874,575	746,612	517,361
Requests received for responsive readings	6,932	4,712	4,062
Number of denominations represented in requests.....	55	53	47

The requests for responsive readings to be used by congregations were so many in number, that the supply was exhausted before all the requests were filled. It is quite apparent that many pastors are glad to use a responsive reading on Bible Sunday, and prefer that form of literature to a general leaflet for distribution in the pews.

The poster called forth many gratifying comments. One Y. M. C. A. secretary wrote: "The beautiful poster was placed on our bulletin board before we took time to read your communication." A Synodical executive paid this tribute: "The Bible Day poster is a perfectly eloquent one, and, while I have little wall space in my office, I shall find room for it." An Illinois pastor made this comment: "The poster is most attractive. It preaches a sermon in it-

self, and I am hanging it in the most prominent place I can find, so that a large number of people can see it. Never have you had a poster with a more pointed message."

Perhaps the finest service which the poster rendered was its adaptability to the countries served by the Society's Foreign Agencies. A special edition was printed with the English message omitted, so that each Foreign Agency could print the message in the language used in its territory. The international character of the poster made it very acceptable abroad; for it was just as useful in Egypt as in Japan, and as suggestive in Siam as in Bulgaria.

A reduced copy of the poster as it was used in China is below, and the edition prepared in Spanish by the Upper Andes Agency has a prominent place in the interesting photograph on the next page.

The brochure by the Rev. James I. Vance, D.D., LL.D., pastor of the First Presbyterian Church of Nashville, Tennessee, was heartily welcomed by pastors. Dr. Vance is recognized throughout the United States as one of America's distinguished preachers. His treatment of "One Book for All People" received favorable comment from many quarters. A Congregational pastor wrote: "The copy of 'One Book for All People' by Dr. Vance I have read with absorbing interest. Never have I seen anything superior to it." The comment of a Lutheran minister was as follows: "I have read the

brochure by Dr. Vance with a great deal of pleasure. Every word of it rings with sincere and devout love for the Holy Book, and it is as inspiring as it is rich in suggestions and information." A Presbyterian pastor paid his compliment, not only to the message but to its form of printing, as follows: "The brochure by Dr. Vance is not only good in content, but is excellent in the way its printing invites reading. It would

ONE BOOK FOR ALL PEOPLE

"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES" . . . REVELATION 7:9

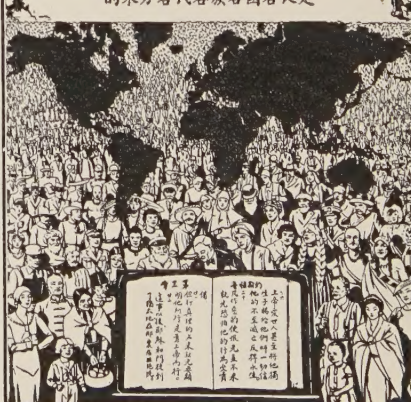


AMERICAN BIBLE SOCIETY
BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY

經大之下天

第九卷七錄示啓

來過數能人有沒人許多有見看我
的來方各民各族各國各從是



日七月二十係拜禮經聖行舉年本
啟謹會經聖華美



COLPORTEUR EXPLAINING POSTER TO
BOLIVIAN INDIANS AND CHOLAS

be difficult not to read it; for it is so beautifully done."

The many letters of appreciation and the increasing way in which Universal Bible Sunday is being observed, lead the officers of the Society to take growing satisfaction in the promotion of a program planned solely to stimulate interest in, and deepen devotion to, the "One Book for All People."

A touching communication indicating interest in Bible distribution created through the observance of Universal Bible Sunday came from the pastor of a mission to a Mexican congregation in one of the cities of the Southwest. The pastor wrote: "Yesterday I preached about the Bible, as I always do on Bible Sunday, and also presented the work of the American Bible Society. Our mission is for a laboring class of Mexican people. Though they are very poor, and though this year's depression has hit them very hard, they feel their obligation to their fellowmen. When I mentioned the idea of giving the morning offering to the American Bible Society, they readily decided to do it. Enclosed please find this small sum (\$1.51) in the Master's name, to be applied to the noble work of the American Bible Society. I only wish it were a great many times larger."

How a Sunday School Began in East Siam

By Mr. Paul Gunther, Alliance Mission, Ubon, East Siam

I AM enclosing a photograph of our little Sunday school here in Ubon. You will be interested to know how it began practically without any effort on our part. In fact, I had not been studying the language a year yet, and was not contemplating the starting of any aggressive work for some time.

But one does not need a perfect command of the language to begin the distribution of the Gospels. For some time past I had noticed oxcarts coming in from the country and unloading their rice in front of our house. What a splendid opportunity, I thought, of getting the Gospels carried back into the country! So I would take a few and distribute them to the drivers, with a simple explanation of their contents.

The first time I did this, some children going by on their way to school asked for one, and I gave it to them. From that time on I was besieged with requests for books. So I told them all to come together after school and I would tell them the story of Jesus, and then give books to those who were old enough to read and understand. That evening our house was full. Seventy students came. In my

broken way I told them the story of the birth of Christ, and then I gave them a Gospel of Luke so they could read the story themselves.

I invited them to come back the following Sunday; at the same time wondering if they



THE SUNDAY SCHOOL AT UBON

would, having already obtained the book they coveted. Sunday morning forty came. Today, six months later, thirty-five were present,—many of them from the original group, others interested later. It is a Sunday school started uniquely through the distribution of Scriptures.

Bibles in Hotels of Japan

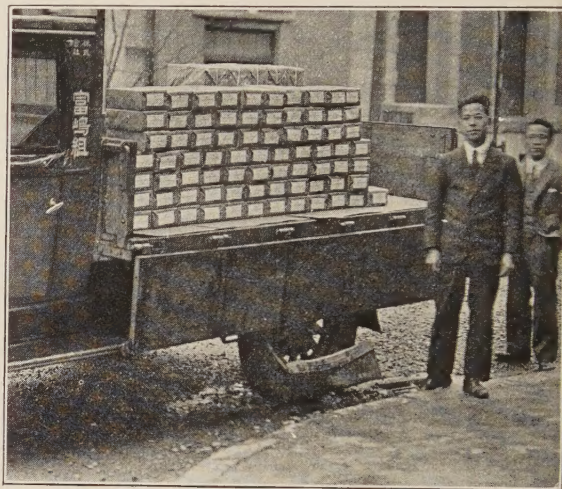
By the Rev. Karl E. Aurell, Secretary, Japan Agency

ABOUT four years ago the "Gideons" applied for permission to place Bibles in the Imperial Hotel at Tokyo, but without success. Other attempts were made later; but each request was met with refusal. About two years ago, I approached the management of this hotel, with a similar project in mind, and likewise met with a disappointing answer. However, one of the Christians in the management, through whom I was working, kept my request in mind, and within a few months—just as I went on furlough—word came that the management had decided to accept my offer. The plan was in abeyance during my absence.

Upon returning in July, I took steps toward having it done as soon as possible. I wrote to the Gideons, since they had also planned this service, and offered to let them put in 300 Japanese Bibles, while we put in the same number of English. This offer was accepted.

The presentation was delayed until Sunday, November 2. By that time arrangements for a dedicatory service were crowned with complete success. The manager, Mr. Inumaru, was very cordial and gave my every desire and suggestion most gratifying consideration. The auditorium of the hotel was occupied for that afternoon; but the banquet hall was available, and

he cheerfully ordered that chairs and tables should be arranged to suit our purpose. Notice of the service was put in the main lobby. Everybody was cordially invited to attend.



SIX HUNDRED BIBLES FOR THE IMPERIAL HOTEL, TOKYO

At one o'clock my staff gathered at the Bible House, put the 600 Bibles on a motor truck, and, reaching the hotel, they and the hotel em-



AUDIENCE OF GUESTS, EMPLOYEES, AND FRIENDS AT THE IMPERIAL HOTEL, TOKYO
When English and Japanese Bibles were presented for hotel rooms.

ployees vied with each other in rushing the books into a large elevator in the hotel, which took us up to the fifth floor where the banquet hall was located. While we were building up the Bibles so as to visualize the old rugged cross, the manager was busy in seeing that all departments of the hotel should release as many of the employees as possible for attendance.

At three o'clock all was set. A splendid lot of officers and employees and others were comfortably seated before us. Short addresses were delivered by myself and the representative of the Gideons, Captain Swinehart. The pastor of the Ginza Church led in a very appropriate and impressive dedicatory prayer. Having ended our program, the manager stepped forward and expressed his appreciation of

what we had done and the hope that those Bibles would be helpful to many guests.

As I was leaving the hotel, one of the clerks at the registration desk said to me, "I arrived at your service a little late and sat at the back of the gathering. While the pastor prayed, I lifted my eyes and saw everybody reverently bowing their heads before God. It was an impressive sight." He was deeply moved by what we had done, and had much to say to me about the spiritual phase of the life of men. No doubt, that was the first time the Bible was read and prayer offered in that banquet hall. It would have been refreshing to you all in New York as it was to me.

I have obtained permission also to place 240 Bibles in the Hotel New Grand, Yokohama, and hope to do this soon. Thank God!

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Much in Little

By the Rev. Samuel S. Drury, D.D.

Dr. Drury, the highly esteemed and successful rector or principal of St. Paul's School, Concord, N. H., is president of the New Hampshire Bible Society. This article formed one of his weekly contributions to the daily Concord "Monitor-Patriot."

TWO young men have made their report as colporteurs. What does that funny word mean? A colporteur is a distributor of books, and the colporteurs in question are the two students who this summer represented our New Hampshire Bible Society in Grafton County. These friendly visitors covered during the season, in the Society's Ford, 4,300 miles and called on 5,167 homes. At some houses they naturally found no good reason to remain, the family being well supplied with Bibles. Forty-two families were destitute of the Scriptures. The journeyings and friendly visitings were well worth while, for our colporteurs distributed 917 Testaments and parts.

I am not reporting so much on the Bible Society or its colporteurs; nor dwelling on the social conditions of Grafton County, which is as well-Scriptured as other sections of the state; I am drawing your attention to that word "parts." For the Bible is a library. Its variously inspired books are bound together between two covers. We are not only accustomed to regard each book as of equal value, but to feel that when we touch St. Luke with our right hand, we must somehow at the same moment be touching Leviticus with our left. In recent years the library called the Bible has been re-separated into its original parts. Today you can walk into a Bible Society store and buy any one of the 66 books or parts.

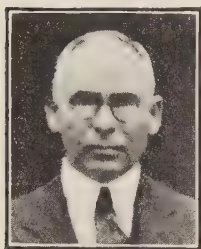
Last June, I handed a part of the Bible to a young friend of mine, who happens to be an

enthusiastic mountaineer. I said to him, "This is the greatest book in the world, and it is also very small. Put it in your hip pocket, and when on a summer's ramble you sit to meditate, read a few verses." Last week my mountaineer-boy recounted to me his adventures. With a group of expert climbers he had scaled four peaks, from the summit of each of which he had brought me a bit of nicely selected stone. But what specially pleased me was the well-worn, canvas-bound St. John in the front of which he had recorded the altitude of each of the four mountains. The great Gospel in small compass, *multum in parvo*, had been his companion. I now hold the battered little book in my hand, reading on the flyleaf: "Mt. Tupper, 9,229; Mt. Eagle, 9,353; Mt. Sir Donald, 10,808; Swiss Peak, 10,515." You could hardly expect this boy, with equipment for the night, his compacted food, and other necessities, to carry a complete Bible to the summit of his mountains. He could take and did take the little great St. John.

May we not learn a lesson from the young mountain climber? Could we not carry Bible parts in our pockets or handbags? Those who in traveling might feel self-conscious to display a great black Bible, would never be detected in their pious meditations if they perused a part. So whether you're climbing a 10,000-foot mountain, or going into the woods to fish, or taking the train to Boston, remember to slip into your pocket a "part."

Two Honorable Retirements

The Rev. James H. Hyatt, D.D.

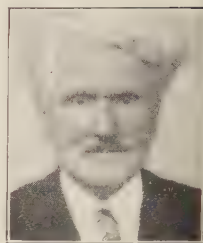


DR. HYATT

AMONG the most happy of the cooperative relationships of the American Bible Society through many years has been that with the Maryland Bible Society. This active society has not only cared for the needs of its own state, but has also supplied the resources for erecting the fine Bible Houses in Cristobal, Canal Zone, and in Peiping, China. Since 1925, an additional link has existed in the service rendered by the Rev. James H. Hyatt, D.D., as Secretary not only of the Maryland Bible Society as he has been for thirteen years, but also of the American Bible Society's National Capital Agency including, with Maryland, the District of Columbia and Delaware. Recently, Dr. Hyatt retired as the secretary of the Maryland Society, and the American Bible Society has regretfully accepted his action also. His deep concern for the effective distribution of the Scriptures in his own state and abroad and his warm friendliness and thoughtful service will be much missed by both Societies.

During his service with the Maryland Bible Society Dr. Hyatt was instrumental in doubling that society's circulation. His contacts with the many institutions, government and other, in the capital city, aided the American Bible Society in furthering its national service.

The Rev. T. H. Orme, Ph.D.



DR. ORME

ONE of the stalwarts in Bible distribution retired from active service in December. The Rev. T. H. Orme, Ph.D., on attaining his eightieth birthday, though in good vigor, felt it wise to seek release from the responsibility he had carried for seventeen years as the field secretary of the Buffalo City and Erie County Bible Society. He has been in the ministry fifty-seven years, having been in the active pastorate forty years. The newspapers of Buffalo carried gracious and hearty tributes to his service in and around Buffalo. During his incumbency in the active leadership of Bible distribution in that region, 575,000 volumes of Scripture in forty-seven languages have been distributed. In the same period he had delivered at least 1,600 sermons and addresses in the interest of the circulation of the Scriptures.

Dr. Orme was the guest of honor at a luncheon given by that Bible Society, and received a purse of gold from its managers and friends. He still continues hale and hearty and is interested in the furtherance of the work to which he has given his later years. By generous gift to, and arrangement with, the Buffalo Y. M. C. A. he has also provided a permanent headquarters for Bible distribution in and around that city.

A Contrast

By Sr. H. T. Marroquin, Secretary, Mexico Agency

IN a recent trip that the Agency Secretary made through the State of Jalisco, Mexico, he visited for the first time the town of Ahualulco, a land which was fertilized with the blood of the first sowers of the Good News, so that in later years it bore fruit worthy of the gospel.

The house in which the Congregational Church has been holding its services for over a half century is the same house in which the young missionary, John Stephens, of that church, was assassinated by a fanatic mob in the year 1872 at the cry of "Hurrah for our priest!" and "Death for the Protestants!"

The night when the special meeting on account of our visit was taking place, after the hall was completely filled with members of the church and many friends, and when we were ready to start our service, there began a tre-

mendous rain together with strong lightning. Although the electric light current was interrupted several times, there was not a bit of disturbance in the crowd. Thereafter we presented our illustrated lecture with great attention and success.

We could not but contrast the circumstances. On that occasion, in 1872, the fanatic mob forced the big door of this same house at midnight, eagerly and thirsty for blood, looking for its peaceful dwellers, who had already escaped at the advice of Mr. Stephens, he hiding himself under the roof of the house, where he was finally found and shot to death. On the present occasion before us was also an eager crowd, but it was thirsty for the Water of Life, ready to hear the message of salvation.

The town of Ahualulco is famous in the minds and mouths of the inhabitants of the

other towns and villages of the still fanatic state of Jalisco, for being "Protestant." Today the Christians of Ahualulco are well respected and honored. Some of them occupy public positions. The people of the town are peaceful and hard working. Recently there died an elderly man who was one of the fanatic mob that assassinated Mr. Stephens. This old man, then but a young fellow, was converted shortly after that bloody event, joined the local church and was a faithful Christian until the day of his departure. The local Congregational Church of Ahualulco, together with its present and enthusiastic young pastor, Señor F. M. Alvidrez, are in a campaign collecting funds for the erection of an appropriate church building right on the historical spot.

In the Lord's vineyard are those who plant, even at the cost of their lives. Others are the ones who water. God is the one who gives the increase. Respect and love for the heroes of the Faith!

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It Shall Not Return unto Me Void

Dr. Tucker, of our Brazil Agency, sends in this story from a correspondent.

"NOT long ago I was in conversation with a lady who had been baptized years ago in the work in Piahy. I expressed my surprise that the efforts I had made in preaching in her settlement at that time had had the effects that it did. She asked me why I was surprised. I told her that I knew how fanatical they all were, and had been told that they were persecutors of the gospel. Knowing that, I did not expect immediate results; and when sixteen persons made a confession of faith at once, that I was unable to understand it.

"She then asked me this question: 'Did you know that my sister, the widow, had a Bible in her home, and that she loved to read it before your visit?' I confessed my ignorance of this fact. She went on to tell me that before my visit, when the local priest had visited them, her sister had asked the priest why he did not teach the Bible to them, why he did not preach to them explaining the doctrines of their religion, and other questions. He did not give a satisfactory answer to any of her questions. Finally, she told him that if they did not give the Bible to the people and did not explain it and preach the gospel to the people, that in a short time the people would abandon their religion to seek one that would. It was shortly after this had happened that I passed there and stopped to preach, not knowing how God's Word and his Spirit had already prepared the way for the preaching of his gospel."

A Gift to the Library

DR. M. C. MASON has recently given the library of the Society several interesting and valuable early publications in the Garo language of Assam. These include the first publication in this tongue of any Bible portions, the Four Gospels translated by the Rev. T. J. Keith of the American Baptist Missionary Union in 1875; Genesis, a revision of Matthew and Mark, and three Epistles translated by Dr. Mason and the Rev. E. G. Phillips in 1882; the first part of the Bible printed in Garo in Roman letters instead of in the Bengali characters as had been the earlier publications—Genesis in 1903; and unbound portions of most of the Old Testament, which was completed in 1924. Fifty years of work on this translation have made these volumes very precious to Dr. Mason, and the Society is greatly honored that he should wish to entrust to our library, already distinguished but lacking an example of this language, these early volumes of a translation that means so much to the people for whom he has labored.

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Notes

FOR the sufferers from drought in Arkansas, Oklahoma, and the Southwest 25,000 Gospels of St. John have been sent from the Bible House to Secretary Morgan to distribute. From his own stock, 12,000 have been distributed already.

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CONGREGATIONALISTS especially will be pleased to learn that the Rev. Dr. Charles E. Jefferson, recently retired from the pastorate of the Broadway Tabernacle Church of New York City, will write the Bible Sunday brochure for 1931 on the topic "Search the Scriptures," for use in the observance of Universal Bible Sunday on Sunday, December 6.

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THE pastor of a Russian Baptist Church, located in a suburb of the city of Sao Paulo, Brazil, sending in the offering made on Bible Sunday amounting to \$17.50 U. S. gold, wrote:

It was not possible for our church, which is composed of immigrants, the majority of them without employment, to do more than this. But even so we desire to contribute thus something to the great work that the American Bible Society is doing.

* * *

If all churches showed such interest and liberality as this Russian congregation of poor and largely unemployed immigrants, the treasury of the Bible Society would soon be able to more nearly meet the clamoring needs of the world.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, MARCH, 1931

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the *translation* of the Scriptures into the languages and common dialects of the people; the *publication* of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the *distribution* of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

Full information about the privileges of Membership will be sent on application.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official or semi-official relations.

FEBRUARY MEETING OF THE BOARD

THE tenth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fifteenth year was held at the Bible House, Astor Place, New York, on Thursday, February 5, 1931, at 3:30 o'clock p. m., Vice-President Henry S. Stearns presiding.

Devotional exercises were conducted by the Rev. M. G. G. Scherer, D.D.

Mr. Jeremiah R. Van Brunt being present for the first time as a Manager, was introduced by the chairman and welcomed by those present.

The minutes of the ninth stated meeting of the year were presented and approved.

The minutes of the various standing committees were presented and approved.

Appreciative reference was made to the service rendered by Dr. Robert E. Speer in writing an effective leaflet under the title "Unwise Economy in Hard Times," advocating the support of the work of the Bible Society.

The report on the observance of Universal Bible Sunday and the use of the material supplied by the Society, was noted as the most encouraging in the experience of the Society.

It was announced that the Rev. Charles E. Jefferson, D.D., has accepted the invitation to write the brochure in connection with the observance of Bible Sunday in 1931.

A summary was presented of the work accomplished in the supply of embossed Scriptures for the blind during the year, recording the distribution of 4,142 volumes. The Board authorized the reduction of the special price on embossed volumes to or for blind individuals from 50 cents to 25 cents.

The retirement of the Rev. James H. Hyatt, D.D., as Secretary of the Maryland Bible Society and of the National Capital Agency was noted with regret and an expression of high appreciation of his services.

The Treasurer reported the following consignments to Foreign Agencies during the month of December, 1930: Caribbean, 1,186 volumes, valued at \$561.26; Mexico, 2,232 volumes, valued at \$1,888.81; Upper Andes, 134 volumes, valued at 105.74; West Indies, 4,825 volumes, valued at \$1,948.35; total volumes, 8,377; total value, \$4,504.16.

The issues from the Bible House during the month of December were 466,352 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN JANUARY, 1931

LEGACIES

Craig, May H., New York, N. Y.....	\$ 1,600 00
Guy, William E., Swansea, S. C.....	11,600 00
Hook, S., Madrid, Iowa..	100 00
Lahman, Clarence W., Forest Grove, Ill.....	436 50
Pillsbury, Harriet A., Napanoch, N. Y.....	1,000 00
Wilkins, Elizabeth S., Middleboro, Mass.	1,400 00
	<u>\$16,136 50</u>

ANNUITY GIFTS

Amount received during the month	\$45,482 72
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AUXILIARY SOCIETIES

	Received on Donation Book Account	Account
Alabama	\$ 38 95	
Austin, Texas.....	\$100 00	
Charleston, S. C....	54 20	
Columbia Co., N. Y....	58 85	
Massachusetts	2,373 78	
Mifflin Welsh, Wis. 18 00		356 69
New Hampshire .. 500 00		7 28
New York	6 00	
Orange Co., N. Y....	321 23	
St. Louis, Mo.....	152 58	
Wayne Co., Pa.....		\$3,216 98

On Donation Account	\$ 770 58
	<u>\$3,987 56</u>

HOME AGENCIES

Atlantic	\$4,687 61
Central	1,851 71
Colored	1,567 19
Eastern	3,990 34
National Capital	587 91
Northwestern	5,414 47
Pacific	3,237 10
South Atlantic	2,570 02
Southwestern	2,070 50
Western	1,732 79
	<u>\$27,709 64</u>

TRUST FUNDS PERMANENT, GENERAL PURPOSE

Depew, Mrs. Earl Vincent, and daughter Claire Howard Depew Trust Funds	\$25 00
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RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presby. Church....	\$17 05
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RECAPITULATION

Legacies	\$16,136 50
Annuity Gifts	45,482 72
Auxiliary Societies, Donation Account	770 58
Auxiliary Societies, Book Account	3,216 98

Home Agencies	\$27,709 64
Trust Funds Permanent, General Purpose.....	25 00
Returns from Scriptures Donated	17 05
	<u>\$93,358 47</u>

MISCELLANEOUS

Annuity Dept.	\$ 601 36
Appeals	2 50
Bible House Rentals....	9,982 01
Bible Society Record....	10 07
Diffusion of Information	7 43
Funds for Transmission..	157 99
General Salaries and Expenses	13 45
Gifts for Distribution to the Blind:	
From Churches...\$20.00	
From Individuals \$229.13	249 13
Gifts from Churches....	9,691 80
Gifts from Individuals...	13,394 26
Miscellaneous—Home	105 00
Income Legacies and Gifts, Trust Funds...	1,490 75
Manufacturing Credits	165 98
Special Annuity Income and Expenses	253 94
The Trade	542 36
Trust Funds Subject to Life Interest	125 00
Wragg, J. P. and J. E. Fund, Investment	60 00
	<u>\$36,853 03</u>
Total Receipts	<u>\$130,211 50</u>

CASH STATEMENT FOR JANUARY, 1931

GENERAL CASH STATEMENT

RECEIPTS

Balance from December, 1930.....	\$13,398 23
Home Agencies	27,709 64
Auxiliaries	3,216 98
Trade	542 36
Manufacturing Credits	165 98
Bible Society Record.....	10 07
Bible House Rentals.....	9,982 01
Gifts from Auxiliaries.....	770 58
Gifts from Churches.....	9,691 80
Gifts from Individuals.....	13,394 26
Gifts for Distribution to Blind.....	249 13
Annuity Account	45,482 72
Legacies	16,136 50
Income from Legacies and Gifts—Trust Funds	1,490 75
Wragg, Rev. and Mrs. J. P. Fund Invested	60 00
Trust Funds Subject to Life Interest.....	125 00
Trust Funds Permanent, General Purpose..	25 00
Miscellaneous—Home	105 00
Funds Received for Transmission.....	157 99
Special Annuity Income and Expense.....	253 94
General—Salaries and Expenses.....	13 45
Appeals	2 50
Diffusion of Information.....	7 43
Annuity Department	601 36
Returns from Scriptures Donated.....	17 05
	<u>\$143,609 73</u>

DISBURSEMENTS

Bills of Exchange.....	\$10,297 18
General Salaries and Expenses.....	4,760 13
Treasurer's Office—Salaries and Expenses..	1,873 34
Bible House Expenses	6,373 66
Appeals	1,186 48
Diffusion of Information	2,049 17
Annuity Department	22,991 24
Bible Society Record.....	119 12
Blind Fund	112 50
Home Agencies	12,954 95
Foreign Agencies	7,805 99
Funds Received for Transmission.....	53
United States Trust Co.—Annuity Account	25,000 00
Trust Funds Permanent, General Purpose...	500 00
Miscellaneous Home	259 00
Miscellaneous Foreign	4 00
Church Budget Costs	438 32
Translation and Revision.....	80 75
Legacy Expenses	78 00
Library	42 57
Pensions	316 66
Income from Legacies and Gifts—Trust Funds	856 76
Special Annuity Income and Expense.....	251 94
Plate Account Refund to Trade Account....	5 10
Gifts from Churches	12 65
Balance to February, 1931.....	45,239 69
	<u>\$143,609 73</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from December, 1930.....	\$98,797 46
Interest	583 98
	<u>\$99,381 44</u>

Publication Department	\$51,823 77
Balance to February, 1931.....	47,557 67
	<u>\$99,381 44</u>

Total Cash Balance.....\$92,797 36

HAPPY Christian Annuitants

*These are actual photographs
of a few of hundreds of men
and women who have written
words of praise for the annu-
ity plan that helps distribute
the Word of God.*

You, too, if you want to give to the cause of Scripture distribution but require some return from your gift during your lifetime, will find the American Bible Society's annuity plan eminently satisfactory.

Its absolute safety is guaranteed by the substantial resources of this great world-wide Society which has been distributing the Scriptures since 1816.

Write for descriptive literature.

AMERICAN BIBLE SOCIETY
Astor Place, New York

Please send me your booklet No. 62Z, giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

Name

Street

City State

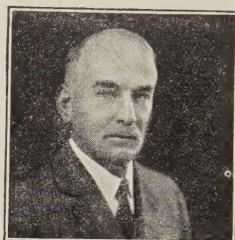
SAFE INCOME FOR LIFE

*Mrs. B. E. M.
of New York*

"I am happy to know that as long as I live I will receive each annuity payment without fail."



ANNUITY PROMPTLY PAID



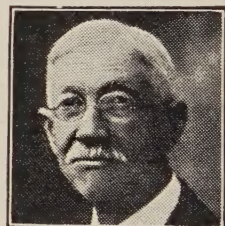
*The Rev.
H. K. S.
of California*

"I enjoy a liberal rate and the annuity checks come twice a year, always promptly when due."

A GREAT CONVENIENCE

*Mr. E. P. B.
of Florida*

"The annuity plan provides a permanent and convenient income. I need only to deposit the semi-annual check."



GIFT TO GOD'S KINGDOM



*Mrs. S. G. H.
of Missouri*

"I consider the Society's work as second to none in furthering Christ's kingdom upon the earth."

4½ to 9%

According
to Age